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Index de l'œuvre historique de Marius Canard

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NOTES ET DOCUMENTS

INDEX DE L'ŒUVRE HISTORIQUE DE MARIUS CANARD

Les islamisants admirent unanimement l'érudition de M. Canard, mais regrettent souvent que les notes substantielles dont il a l'habitude d'orner la marge de ses savantes publications soient difficiles à retrouver quand ils n'ont pas pris la précaution d'établir des fiches lors de la première lecture. L'établissement d'un index de son œuvre éparse dans un nombre considérable de revues m'a donc paru présenter un double avantage : permettre à Mlle Lefort, qui s'intéresse vivement à l'histoire de l'Islam, de prendre un contact assez étroit avec des travaux fort diversifiés et mettre à la disposition des chercheurs un instrument de la plus grande utilité.

La diversité des périodiques dans lesquels ont été publiés les articles dépouillés fait que les systèmes de translittération imposés sont très variables, mais je n'ai pas voulu engager Mlle Lefort à l'uniformiser, d'autant que les lecteurs sauront aisément découvrir ce qu'ils recherchent. Au demeurant, ce léger désagrément est minime, comparé à l'intérêt d'un index qui n'est qu'un modeste hommage rendu à un savant de la stature de M. Canard.

Ch. PELLAT

Sur le conseil et sous la direction de Monsieur Charles Pellat, j'ai tenté d'élaborer un index portant sur l'œuvre historique du Professeur Marius Canard, à travers les notes relevées dans ses principaux livres et articles.

Il m'importe toutefois d'apporter certaines précisions quant au contenu de cet index.

N'étant pas arabisante, je n'ai pu effectuer des recherches dans certains ouvrages, tel le recueil de textes relatifs à *l'émir Sayf al-Daula le Ḥamdanide*. En outre, un index de l'*Histoire de la dynastie des H'amdânides de Jazîra et de Syrie* ayant été publié dans *Arabica*, tome XVIII, fascicule 3, en 1971, sous la direction du Professeur Claude Cahen, il ne m'a pas paru nécessaire de dépouiller cet ouvrage.

L'ampleur de l'œuvre de cet éminent savant est telle qu'il m'a été parfois impossible de me procurer certains articles; d'autres ne comportaient pas de notes marginales. Je me suis efforcée par ailleurs de suivre fidèlement le système de transcription de l'auteur.

C'est avec infiniment d'intérêt que j'ai effectué ce travail qui m'a apporté des données essentielles pour l'approche d'une étude de l'Islam, le Professeur Canard abordant les sujets les plus riches et les plus divers se rattachant à cette civilisation.

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B.E.O.	Bulletin des Études Orientales.
Hist.	Histoire.
J.A.	Journal Asiatique.
Mél.	Mélanges.
R.A.	Revue Africaine.
R.E.A.	Revue des Études Arméniennes.
R.E.B.	Revue des Études Byzantines.
R.E.I.	Revue des Études Islamiques.

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(voir aussi Dj, Ǧ)

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MARIUS CANARD (1888-1982): A BIO-BIBLIOGRAPHICAL NOTICE

BY

FARHAD DAFTARY

THE death in September 1982 of emeritus Professor Marius Canard, at the ripe age of ninety-three, has taken from our midst a French savant of international eminence. A leading Islamist and an accomplished Byzantinist, Canard was perhaps the last of that generation of French orientalists who spent the greater part of his academic career in North Africa and played a decisive role in furthering our knowledge of Islamic history and civilization.

Marius Canard was born on 26 December 1888 at the small village of Dracy-Saint-Loup, in the Morvan region of central France, where his father was a schoolmaster. After completing his secondary education at the Collège Bonaparte in the nearby town of Autun, he enrolled at the Faculty of Letters of the University of Lyon, where he earned his licence de lettres. It was there that Canard became aware of his interest in oriental languages and had his first contact with Arabic; attending the classes of Gaston Wiet (1887-1971), the then newly appointed professor of Arabic, Persian and Turkish at Lyon. Having obtained his aggregation in grammar, which qualified him for a teaching career in the French state-supported secondary schools, the lycée system, M. Canard became a professor in 1913 at the Lycée de Toulon. But soon afterwards in August 1914, following the outbreak of World War I, the young Professor Canard abandoned his teaching position at Toulon and, like so many of his compatriots, enlisted in the army. He had started riding horses from an early age, thus allowing him to join the 16th cavalry regiment at Beaune. Little after, he was dispatched to the front, where he spent the remaining years of the war. During that turbulent period, Canard rode extensively through Lorraine and Champagne, amongst other provinces, and was rapidly promoted to the rank of officer. His gallantry won him several citations from his commanders and the Croix de Guerre with silver star. After the armistice, Canard spent some more time with his regiment at Toulouse until July 1919, when he returned to

civilian life. Upon his own request, he now became a professor in Morocco, spending a year in Casablanca and acquiring a definite taste for orientalism; a taste that completely transformed the future course of his career.

In 1920, Canard returned to Lyon, where he had been assigned a teaching position at the Lycée du Parc. Seriously desirous to learn the Arabic language more systematically as a prerequisite for embarking on oriental studies, M. Canard again entered the Faculté des Lettres de Lyon, to study Arabic and some Sanskrit. And again, he found himself in the Arabic classes of Professor Wiet who, in the meantime, had acquired other academic responsibilities in France and Egypt. A deep friendship was to develop later between the two scholars. As a part of Wiet's programme of study, Canard was required to read certain tales from the famous Thousand and One Nights (Les Mille et Une Nuits), popularly known as the Arabian Nights, some of which proved influential in determining his later interest in the romances of Arab chivalry, such as that of Ḏāt al-Himma (Delhemma), and in the Arabo-Byzantine relations. Subsequently, he studied at the École des Langues Orientales in Paris, where he received a diploma in 1924. At that celebrated school, Canard met Professor William Marçais (1872-1956), another outstanding French Arabist and linguist with long years of academic service in the Maghrib. A lifelong friendship was to issue between the two, and subsequently the younger brother of W. Marçais, Georges Marçais (1876-1962) also became Canard's close associate of three decades in Algeria. On W. Marçais' request, Canard returned to North Africa as a professor at the Lycée de Tunis, where he taught during 1926-27. In 1927, he was appointed professor at the Faculty of Letters of the University of Algiers, where he spent the remainder of his academic career.

As a professor of the history of Islamic civilization, Canard trained several generations of Arab and European students in the Franco-Muslim milieu of Algiers; while contributing significantly to the intellectual life of the Faculté des Lettres d'Alger, a flourishing centre of Arabic and Islamic studies in North Africa established in 1881. He also played a vital role, together with his colleague G. Marçais, in the creation in 1934 and development of the Faculty's Institut d'Études Orientales. Many of his articles appeared in the Institute's Annales, while several of his books were included in its important series of publications. Finally, after thirty-four years of teaching and research at Algiers, during which time he also attended numerous international congresses of Orientalists, Arabists and Byzantinists, Professor Canard retired in 1961, establishing

his residence in Paris. Later, he normally spent the winter seasons at Saint-Cloud and the summer months near the old town of Annecy. Canard's retirement coincided with the end of the Université Française d'Alger, which came to be reorganized in the aftermath of Algeria's independence. Being totally dedicated to scholarship and blessed with rare energy, Canard continued to be active even after his retirement. He added a new field of Armenian studies to his already well-diversified field of specialization, collaborated closely with the Revue des Études Arméniennes and served on its editorial board, attended several international conferences, and produced yet more works in his chosen areas of interest.

M. Canard was a modest man who sought no honours or academic privileges; yet many distinctions were awarded him. He was a member of numerous academic and professional societies; and, in 1955, he was elected Corresponding Member of the Bavarian Academy, Munich. In 1954, he was created knight of the Legion of Honour, and he was also awarded France's order of Academic Palms, amongst other distinctions. But perhaps more important of all, Professor Canard received the gratitude of generations of students who were taught, supervised and guided by him, despite their nationality, colour or creed; and he enjoyed the undivided respect of his colleagues, peers, and other experts throughout the world. Indeed, Marius Canard earned himself a most distinguished place in the annals of modern orientalism.

In his research, Canard was initially interested in the Ḥamdānids, a Taghlibī Arab family which, in the 4th/10th century, provided two minor dynasties in the Muslim east, ruling from Mosul and Aleppo. He collected and published in 1934, a large number of original documents on Sayf al-Dawla (336-356/947-967), the founder of Ḥamdānid rule in northern Syria; and his Histoire de la dynastie des Ḥamdānides (1951), the result of many years of meticulous research and his magnum opus, has already become a classic on the subject. From the Ḥamdānids and their ʿAbbāsid neighbours, Canard's interest widened to the Muslim west and the Fāṭimids, an important Ismāʿīlī Šīʿī dynasty which, from North Africa and Egypt, ruled over various regions of the Islamic world for 262 years. The Fāṭimids, in whom the Ismāʿīlīs were to realize their own caliphate, had started their propaganda in Algeria and other parts of the Maghrib during the final decades of the 3rd/9th century, and by 297/909, they succeeded in establishing an independent caliphate in Ifrīqiya, modern day Tunisia. Later in 362/973, the seat of the Fāṭimid state was transferred to Egypt, from where the suzerainty of the Fāṭimid Caliph-Imāms was extended to Syria, Palestine and parts of Arabia. This

dynasty, which had numerous confrontations with the ʿAbbāsids and many other Muslim dynasties and with the Byzantine empire while the Fāṭimid Ismāʿīlīs were making important contributions to Islamic thought and culture, was finally overthrown in its rapidly decaying years in 567/1171 by the famous general Saladin. Unlike his predecessors, Canard's studies on the Fāṭimids were always based on genuine Fāṭimid sources and archival materials, which had started to become available since the 1930's with the modern progress in Ismāʿīlī studies due to the pioneering efforts of W. Ivanow (1886-1970) and other authorities. Indeed Canard, who himself contributed to this progress, soon became internationally recognized as the leading modern expert on Fāṭimid history and institutions.

Meanwhile, M. Canard had been investigating the relations between the Ḥamdānids and the Fāṭimids, on the one hand, and the Byzantines, on the other. From this basis, his interest expanded rapidly to the general area of Arabo-Byzantine relations, which came to account for a major portion of his work throughout his entire scholarly life. In this rather complex area, Canard, with the initial encouragement and collaboration of the late Belgian Byzantinist Henri Grégoire, embarked on the monumental project of preparing the greatly amplified and revised French edition of Aleksandr A. Vasiliev's Russian classic, Vizantija i Araby (St. Petersburg, 1900-1902), 2 volumes. The fruit of this labour, which took more than thirty years to complete, appeared in three parts (1935, 1950 and 1968). Being well versed in Arabic, Greek, Russian, Armenian and German, Canard produced a number of other relevant translations as well as valuable studies of his own and became unchallengeably the foremost contemporary authority on the relations between Byzantium and the Islamic world.

Canard's extraordinarily varied interests extended to various other aspects and periods of Islamic history and civilization as well as to historical geography and Armenian studies; all of which are represented in his numerous contributions to the new edition of the Encyclopaedia of Islam and in the three volumes of his collected articles.

Professor Marius Canard wrote a large number of monographs and long scholarly articles in diverse periodicals, many of which have become standard references and essential tools of research in their fields. Knowing several oriental and European languages, he also indefatigably produced many translations, especially from Arabic and Russian into French, which were always accompanied by substantial annotations and commentaries. He will undoubtedly continue to be an indispensable

authority in many areas of Islamic, Byzantine and Armenian studies for a long time to come; and the use of his work has already been facilitated by the preparation of a partial index of his historical writings (see M. Lefort, «Index de l'œuvre historique de M. Canard», Arabica, XXII, 1975, pp. 180-211). The following bibliography, arranged chronologically under eight separate headings, comprises all of M. Canard's books, editions, translations, articles and shorter notes, as well as the majority of his reviews, which were written over a period of half-a-century.

Abbreviations

AIEO	Annales de l'Institut d'Études Orientales (de la Faculté des Lettres de l'Université d'Alger),
B	Byzance et les musulmans du Proche Orient, par M. Canard,
BEA	Bulletin des Études Arabes,
EI2	Encyclopédie de l'Islam, Nouvelle édition (Leiden-Paris, 1954),
L	L'expansion arabo-islamique et ses répercussions, par M. Canard,
M	Miscellanea Orientalia, par M. Canard,
NS	Nouvelle série,
RA	Revue Africaine,
REA	Revue des Études Arméniennes,
RM	Revue de la Méditerranée.

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